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# EASTERN CATHOLICS

*With Special Reference to*

## THE RUTHENIANS IN CANADA

By W. L. SCOTT, K.C.

OTTAWA



CATHOLIC TRUTH SOCIETY  
OF CANADA

67 Bond St., Toronto

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## FOREWORD

It is a pleasure to find a busy professional man like Mr. Scott taking the time and the interest needed to produce this very valuable summary of all available information about Eastern Catholics. Most Catholics of the Latin Rite in Canada, know very little about their brethren of other rites in the East. This fact would scarcely call for remark if those Eastern Catholics were confined to the East; but now they are an important part of the population of Canada. Mr. Scott informs us that in Ontario alone there are ten thousand Ruthenians, who are nearly all Catholics of the Greek Rite. They call themselves Greek Catholics. If Catholics of the Latin Rite were alive to the importance of this matter, the Provincial Secretary's Department could not have classified Greek Catholics in Ontario officially as Protestants.

✻ N. McNEIL,  
Archbishop of Toronto.



# Eastern Catholics

## The Uniates

For some years past, the tide of immigration has been bringing to our shores, Catholics whose customs and modes of worship are, in externals, so strange to us, that many are led to question whether indeed they can be Catholics at all. Yet they are in fact Catholics, just as we are—our brothers in the faith. They are also our fellow-Canadians. We should surely, therefore, seek to know and understand them. The following pages are offered as a contribution towards a better acquaintance with them.

Every Catholic knows that he is a member of the Catholic Church, but how many Canadian Catholics know that they belong (the great majority of them) to the Latin or Roman Rite of that Church and that there are sixteen other rites, to any one of which they might belong and still remain equally good Catholics. Canadian Catholics come so little into contact with any Catholic rite other than their own, that they unconsciously identify the Catholic Church with the Latin Rite. The Catholic Church is very much wider than that. Though the Latin Rite is numerically enormously the greatest, it is but one of seventeen rites, all of which are of equal standing in the Church.

### rites.

**Meaning of Word.** With a view to a proper appreciation of the meaning of the word "rite," it will be desirable to begin by distinguishing between what is essential in religion and what is merely accessory. Dogma is vital. All Catholics believe exactly alike,

to whatever rite they may belong. As regards ceremonials, there are (1) the essential elements and (2) the amplification of them. The essential elements of the regular services of the Church and in particular of the Sacrifice of the Mass and the administration of the sacraments, are the same in all Catholic rites. It is in their amplification and in the use in connection with them of prayers and ceremonies which have been evolved locally to meet local needs, that Catholic rites differ; but these variations are no more than different expressions of the same truths. In canon law the same distinction exists, there being (1) fundamental rules of general application and (2) disciplinary and other provisions of a local character.\* In ecclesiastical government, too, there is (1) the general authority of the Church, with the Pope at its head, which all Catholics must obey, and (2) subordinate authorities, having local jurisdiction. Finally, there are local customs and local voluntary devotional practices, which are accessory and variable.

In considering the distinctions between Catholic rites, then, we must eliminate (1) dogma, (2) the essential elements of the services of the Church, (3) her fundamental laws and (4) the authority of the Papacy. These are common to all Catholic rites. The differences are limited to (1) the amplification or local expression of the prayers and ceremonies connected with the regular services of the Church. (2) liturgical languages (3) local canon law, (4) local ecclesiastical authority and (5) local customs and local voluntary devotional practices.

Bearing these distinctions in mind, we shall be the better able to understand what is meant by a rite. The word has many different meanings and shades of meaning, but only two are important here. First, a Catholic rite means a group of persons within the Catholic Church, having their own liturgy and liturgical lan-

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\* Code of Canon Law, Canon 1.

guage, their own local canon law and local customs and having in particular their own local ecclesiastical government, consisting always of their own priests, almost always of their own bishops and archbishops and sometimes of their own patriarch, to whom their archbishops and bishops are directly responsible, but subject always to the general law of the Church, to the Roman congregations and to the Pope. Sometimes different rites have liturgies which are identical, or nearly so; sometimes two or more of them have the same liturgical language; sometimes many of their local customs or much of their local canon law is shared with others; but every rite has its own separate local ecclesiastical government.

Secondly, the word "rite" has sometimes a wider meaning, according to which a rite includes within it all those, whether Catholics or not, whose church services are identical, or nearly so. In this sense, all Greek Catholics, for instance, and all who belong to the Orthodox Eastern Church (schismatic) are of the same rite, and the Armenian Rite is shared by Catholic and Schismatic Armenians. It is in the first of these meanings—a distinct groupe within the Catholic Church—that the word will usually be employed throughout this paper.

If any reader still finds it difficult to understand how it can be that Catholics the world over are not all exactly alike, he may be helped by observing the differences and yet the substantial unity, among the various religious orders of the Latin Rite—the Benedictines, Franciscans, Dominicans, Jesuits and the rest. Each order is governed by its own peculiar rule of life, has its own spirit and its own work and even its own dress. Each, too, has its own superiors, with its own general at the head. But all the members of all the orders are members of the Catholic Church and all are subject to the general laws of the Church and to the central authority at Rome.



**Origin of Rites.** The origin of the different rites takes us back to the dawn of Christianity. From the very beginning, the Christian world was divided into three parts, presided over respectively by the Pope, as Patriarch of the West, and the Patriarchs of Alexandria and Antioch. The Pope had jurisdiction over the other two, but apart from that, each was, in local matters, supreme within his patriarchate. The liturgy of the Mass and other offices of the Church, based on what took place at the last supper and on the services of the Jewish Synagogue, developed in slightly different forms in each of these three patriarchates. Their canon law and local customs also differed in detail. The population spoke different languages. At first the language of the liturgy was always the spoken language of the people,\* but in time these became dead languages. Other languages were from time to time adopted locally. People unfamiliar with Eastern Catholics are apt to suppose that Latin is the only liturgical language in use in the Catholic Church. There are, in fact, ten languages in which, on every day of the year, Mass is said by Catholic priests—Latin, Greek, Coptic, Geez (a dialect of Ethiopic), Syriac (both Western and Eastern dialects), Armenian, Georgian, Arabic, Church Slavonic, and Rumanian. Latin, Coptic, Geez and both forms of Syriac, are dead languages; Rumanian is a living language; while the others are all older forms of languages still spoken, and those older forms are, in consequence, understood, to a greater or less extent, by the people.

Thus arose the three rites of Rome, Alexandria, and Antioch. All others are modifications of some one or other of these three.

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\* The Christian community at Rome was originally Greek speaking, and in consequence, until the middle of the third century, Greek was the language of the Roman liturgy. By that time, however, Latin had become the spoken language and the liturgy was, in consequence, translated into Latin.

**Eastern and Western Christendom.** To the three original patriarchates two more were later added, those of Constantinople and Jerusalem. The Patriarchate of Rome was known as Western Christendom. The other four patriarchates, together, constituted Eastern Christendom. The Eastern Catholics of whom I propose to speak are those of the rites derived from the four Eastern patriarchates. I will have nothing to say of the Catholics of, for instance, China and Japan, for though they are Easterners geographically, they are Western Christians, belonging as they do to the Latin or Roman Rite.

**Seventeen Rites.** As I have said, there are seventeen separate and distinct rites in the Catholic Church. These are the Latin, Mosarabic, Ambrosian, Chaldean, Malabar, Coptic, Abyssinian, Syriac, Armenian, Maronite and seven variants of the Greek or Byzantine Rite, namely, Pure Greek, Italo-Greek, Georgian, Melchite, Bulgarian, Rumanian and Ruthenian.\* The first three of these, the Latin, the Mosarabic (of Spain) and the Ambrosian (of Milan, Italy), are Western rites and do not therefore come within the scope of this paper. Of the fourteen Eastern rites, almost all are groups of Catholics whose ancestors separated from one or other of the various schismatic churches of the East and returned to the fold of the Catholic Church, and who, after their return, continued in the rite to which they had always belonged. Because of this return and union with Rome, those Eastern Catholics are called Uniates, but the term is applied to all Eastern Catholics, including those whose ancestors have never been in schism.

**Eastern Heresies.** As the members of almost every Eastern Catholic rite are persons whose predecessors in the faith at one time belonged to one or other of the

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\* No mention is made of the Gallican or Celtic rites, which, besides being Western, are obsolete.

heretical or schismatic churches of the East, a cursory reference to the origins of these churches may be of some assistance. The Nestorians (who taught, rightly, that there were two natures in Christ, but wrongly, that there were two distinct persons in Him, the human and the divine), were condemned at the Council of Ephesus in 431, giving rise to the Nestorian Church and the original Malabar Christians. The Monophysites (who went to the other extreme and taught, not only that there was but one person in Christ, but also that there was but one nature in Him—the divine, in which the human was absorbed) were condemned by the Council of Chalcedon in 451, giving rise to the Copts, the Abyssinians, the Jacobites and the Armenians. In the eleventh century came the Great Schism, when almost all of the remaining Catholics of the Eastern patriarchates seceded and became what is now known as the Orthodox Eastern Church, by far the largest schismatic body. The following table, giving particulars of the various Eastern Catholic rites and indicating in each case from what schismatic body they separated, may be of assistance:

# EASTERN CATHOLIC RITES

NAME OF RITE	CHIEF LOCATION	CHURCH OF WHICH IT FORMERLY FORMED PART	DATE OF REUNION WITH ROME
1. Chaldean .....	Mesopotamia and Persia.....	Nestorian.....	1551. From 1607 to 1670 the whole Nestorian Church was Uniate. A part of it then returned to schism.
2 Uniate Malabar.....	Malabar Coast.....	Malabar (Nestorian).....	In the Sixteenth Century the whole Church (previously Nestorian) became Uniate. In the Seventeenth part of it again fell away.
3. Catholic Coptic .....	Egypt.....	Coptic .....	1741.
4. Catholic Abyssinian .....	Abyssinia .....	Abyssinian .....	1555 to 1640 whole Church was Uniate. Present Rite dates from 1846.
5. Syriac.....	Mesopotamia and Syria.....	Jacobite.....	1781.
6. Catholic Armenian.....	Turkey, Russia, Galicia, etc.	Gregorian Armenian.....	Whole Armenian Church Uniate Twelfth to Fourteenth Centuries. The Catholic Armenians date from that period.

# EASTERN CATHOLIC RITES—Continued.

NAME OF RITE	CHIEF LOCATION	CHURCH OF WHICH IT FORMERLY FORMED PART	DATE OF REUNION WITH ROME
7. Maronite .....	Lebanon Hills, Egypt, Cyprus and Palestine	Orthodox Eastern Church	Claim never to have been separated.
Greek or Byzantine Uniates, made up of—			
8. Pure Greek .....	Greece and Turkey .....		
9. Italo-Greek .....	Southern Italy .....		
10. Georgian .....	Constantinople .....	"	Never separated.
11. Melchite .....	Syria and Egypt .....	"	Seventeenth Century.
12. Bulgarian .....	Bulgaria .....	"	1724.
13. Rumanian .....	Hungary and Rumania .....	"	1860.
14. Ruthenian .....	Galicia, Hungary, U.S. and Canada	"	1700.
		"	1895.

I shall now offer a few observations as to each of these fourteen Eastern Catholic rites, I shall not refer further to the Latin, the Mosarabic or the Ambrosian, which, as already indicated, are Western, and not therefore germane to the present subject.

### **THE CHALDEANS.**

The descendants of former Nestorians who, in the sixteenth century, returned to the Catholic Church, are called Chaldeans. They have their own patriarch, who lives at Mosul. He is known as the Patriarch of Babylon and is the lineal successor of the ancient Nestorian patriarchs. The Chaldeans live chiefly in Mesopotamia and Persia. Their liturgical language is the Eastern Aramaic dialect of Syriac, a dead language. A modern form of it, called by them Chaldean, is the spoken language of the majority of the people. The Chaldeans as a race are of a high type and they are excellent Catholics. English Catholics, whom the British occupation has brought to Mesopotamia, are loud in their praises of them.

They are often called Assyrians or Assyro-Chaldeans. I know of only four families in Canada, all living at Fort William and numbering twenty-three individuals. There may be others elsewhere of whom I have not heard. There are three Chaldean priests in the United States, one of whom is a professor in the diocesan seminary of New York at Yonkers, N.Y.

### **UNIATE MALABAR CHRISTIANS.**

Another body of Catholics whose ancestors were once Nestorians, are the Uniate Malabar Christians, who inhabit the Malabar coast, the Southern portion of the west coast of India. The Malabar Christians number about 800,000, of whom more than half are Catholics. The others are broken up into numerous sects. All the Malabar Christians, both Catholic and Schismatic, call themselves "Christians of St. Thomas"

and claim for their 'original Malabar Church an apostolic origin. The Uniates have been Catholic since the sixteenth century. Their liturgical language is Syriac, though they speak Malayalam.

### **THE CATHOLIC COPTS.**

The great majority of the Copts of Egypt are Monophysites. A small section of them are Catholic and have their own Patriarch, who is known as the Patriarch of Alexandria of the Copts. The liturgy is very ancient and its composition is attributed to St. Mark the Evangelist. \* Coptic, the most modern form of the ancient language of Egypt, is the language of the liturgy, but a great many of the prayers and responses are in Greek. The lessons are read, first in Coptic and then in Arabic, which is the spoken language of the people, so that in a Coptic service three languages are employed. There are a few Catholic Copts in New York, but I know of none in Canada.

### **THE CATHOLIC ABYSSINIANS.**

Like the Copts, the great bulk of the Abyssinian Christians are Monophysites, but there is a small Catholic body. Their rite is, naturally, similar to that of their schismatic brethren.† The Abyssinian Rite is derived from the Coptic, but has retained more of Judaism than any other rite. For instance, a small representation of the arc of the covenant is placed on the altar during Mass and is moved about like the missal and treated with great respect. Moreover, Saturday, the Jewish Sabbath, is a holiday of equal obligation with Sunday. Geez, a dialect of Ethiopic, the ancient language of Abyssinia, is the liturgical language.

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\* For the first three centuries the liturgies were fluid, though gradually hardening. No definite fixed form is older than the fourth century.

† At present, this statement is not strictly correct, but it will be so when the revision of the sacred books has been completed.

## THE SYRIAC RITE.

The Monophysites of Syria were called Jacobites. In 1781 a section of them became Catholic and the Catholic Rite dates from then. Its members are known as Syriac Catholics or Catholic Syrians. Their liturgical language is Western Syriac and they use the ancient liturgy of Antioch, the composition of which is ascribed to the apostle St. James the Less. † Their head is the Patriarch of Antioch of the Syriac Catholics, who lives at Beirut. The people chiefly inhabit Mesopotamia and Syria. Like the Chaldeans, they are often called Assyrians. These Syriac Catholics, or Catholic Syrians, must not be confused with the Melchites, or the Maronites, who, though Syrians and Catholics, form distinct groups, residing chiefly in Western Syria and of both of whom I shall speak later. There are in Montreal about fifty persons of this Syriac Rite and there may be others elsewhere in Canada, but most of our Syrian Catholics are either Melchites or Maronites.

## THE CATHOLIC ARMENIANS.

The Catholic Armenians date from the twelfth century, when the whole Armenian Church reunited with Rome and continued Catholic for two hundred years. Then the majority of them again fell away, but a considerable number have always remained faithful. The schismatics are called Gregorian Armenians. The head of the Catholic Armenians is known as the Patriarch of Cilicia of the Armenians and he resides at Constantinople. Their liturgical language is ancient Armenian, which differs slightly from the spoken language of today.

Catholic Armenians formerly numbered about a million, but their ranks have been decimated by recent Turkish massacres. Among the slaughtered were seven bishops and more than one hundred priests and their

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† See note on page 14.



churches and institutions are in ruins. There are a few scattered families in Canada and about two thousand, with five priests, in the United States.

### THE MARONITES.

The Maronite Rite is the sole example of an Eastern Catholic body which has no schismatic counterpart. All Maronites are Catholics. The history of the Maronite Church and Nation is obscure and much in dispute. It is said that they are the descendants of the ancient Phœnecians, who undoubtedly inhabited what is now the Maronite country. They claim that their name was derived from St. Maron, a monk of the fourth century, who founded a monastery on Mount Lebanon, and that their continued existence as a separate body was due to their having been for centuries surrounded by Monophysites and having, nevertheless, constantly adhered to the Catholic faith. They claim, further, that throughout their long history, they have never wavered in their loyalty to Rome. Some of these claims are disputed, but it is conceded that they made a valiant fight against Monophysism and that they have been Catholics for many centuries. The Patriarch takes his title from Antioch, but resides at Bkerki, in the Lebanon. There are about 300,000 Maronites, chiefly in the Lebanon and along the Syrian Coast, but there are numbers also in Egypt, Cyprus and Palestine. The Maronites now form a separate state, known as "The State of Great Lebanon," which is autonomous, under the mandate of France.

The Maronite immigration began about fifty years ago and there are now about 40,000 in the United States, with thirty-one churches and thirty-five priests. Many of them are highly cultured and they include some authors of repute. A monthly magazine and a daily newspaper, both in Arabic, are issued in New York by Maronites. An English translation of the Maronite Mass (which is in Syriac) has been published by Rev. Francis Shemalie, Maronite priest of Buffalo. The

Maronites have an intense feeling of personal loyalty and devotion to the Holy See, unsurpassed in any other branch of the Church. Yet when questioned they will say that they are "not Catholics, but Maronites," because by "Catholics" they mean Greek Catholics, or Melchites. If further questioned, they will explain that they belong to "The Roman Catholic Church of St. Peter, in obedience to the Pope." They have no objection to attending Latin Churches. Maronites are scattered all over Canada. There are congregations at Toronto, Windsor, Chatham, St. Thomas, London, Niagara Falls, Port Colborne, Dunnville, Kitchener, Owen Sound, Oshawa, Sudbury and Byng Inlet in Ontario; Montreal, Quebec and Lac au Saumon in Quebec; Campbellton, Newcastle, Moncton and St. John in New Brunswick, and Yarmouth, Halifax, Sydney and North Sydney in Nova Scotia. There are small groups at Fort William, Winnipeg, Edmonton, Vancouver and many other places. Priests are stationed at Kitchener, Ontario, and Sydney, Nova Scotia. Another, who makes his headquarters at Toronto, travels about, visiting his people in other places. Additional priests are badly needed, but are not at present available.

### GREEK CATHOLICS.

There are seven Catholic rites that are variants of the Greek or Byzantine Rite, the ancient Rite of Constantinople.

(1) The Pure Greek Rite is composed of Byzantine Catholics who are of Greek nationality. The overwhelming majority of persons of Greek nationality belong, of course, to the Orthodox Church, but a few are Catholics and compose this Rite.

(2) The Italo-Greeks are of Southern Italy and, though their liturgical language is ancient Greek, their spoken language is, of course, Italian. Their ancestors were never in schism. About 20,000 live in the United States and are served by priests of their own Rite. Pro-

bably there are some of them in Canada also. The Italo-Greeks are a puzzle to most people, because an Italian is naturally assumed to be a Latin Catholic, whereas these people call themselves "Greek Catholics" and dislike attending Latin churches.

(3) The Georgian is a mere fragment of a group, which was nearly exterminated by a Russian persecution a century ago.

The others are (4) the Melchites, (5) the Bulgarians, (6) the Rumanians and (7) the Ruthenians, which will be dealt with later. All of these Byzantine Uniates call themselves "Greek Catholics," by which they mean that they are Greek or Byzantine in rite and Catholic in religion. Everyone who calls himself a "Greek Catholic" is a Catholic. The Greek Orthodox (schismatics) never use that name.

### **THE MELCHITES.**

When Monophysism was condemned at the Council of Chalcedon, the Roman Empire warmly espoused the Catholic cause. As a consequence, people in Egypt and Syria, who remained faithful to Catholic doctrine, were called Melchites, which means in Syriac royalists or imperialists. The name has survived as the designation of a group of Catholics of the Greek or Byzantine Rite, residing in Syria and Egypt and numbering about 160,000. In the eleventh century, the Melchites all joined in the Great Schism and were included in the Orthodox Eastern Church, but in 1724 a section came back. The Catholic Melchites date from then. They have their own Patriarch, who bears the imposing title of Patriarch of Antioch, Alexandria, Jerusalem and all the East, of the Melchites. There are congregations of Melchites at Montreal, Ottawa, Toronto, London, Windsor, Chatham, Winnipeg, Vancouver, St. Flavia (Rimouski) and Sydney, N.S., but most of these are small. Other members of the Rite are scattered throughout Canada, in single families or very small groups. Only two of the congregations, those namely

at Montreal and at Toronto, have now resident priests, though priests were formerly stationed at Winnipeg and Ottawa. The Congregation at Sydney is served by the Maronite priest stationed there. More priests are needed, but are difficult to obtain. There are about twenty-five thousand Melchites in the United States, with twenty-five priests. While "Melchite" is their official designation, they themselves make little use of the name and often do not even understand it. They call themselves "Greek Catholics" or "Catholic Syrians"; but their Rite is quite different from that of the Catholic Syrians or Syriac Catholics, properly so called. They do not object to being called "Roman Catholics." Their liturgy, which is an elaboration by St. John Chrysostom of an earlier liturgy, is almost identical with that of the Ruthenians, but their church music is totally different, as is also their liturgical language, which is Arabic of semi-classical form, interspersed with a few Greek expressions. Modern Arabic is their spoken language. Notwithstanding their similarity in rite to the Ruthenians, they attend Latin, in preference to Ruthenian churches, when one of their own is not available. They prefer the sermons and announcements in English, which they all understand, to those in Ukrainian, which they do not understand. They are chiefly merchants and traders and are an industrious, peace-loving and law-abiding people and excellent Catholics.

### BULGARIAN CATHOLICS.

Had it not been for the action of the Imperial Russian Government, always a bitter enemy of the Catholic Church, the whole Bulgarian Nation would now be Catholic. When, in 1860, the Bulgarians decided to separate from the Orthodox Patriarch of Constantinople, they at first appealed to the Pope and asked to be received into communion. Their request was granted, the preliminaries were arranged and a Patriarch, appointed by the Pope, proceeded to Bulgaria to assume

authority. Russia, however, became alarmed, kidnapped the Patriarch, carried him off to a Russian prison, and informed the Bulgarians that under no circumstances would they be permitted to enter the Catholic Church, but that she would obtain for them the necessary recognition from the Turkish Government for a Bulgarian church, independent of the Orthodox Patriarch. This was subsequently done. The only result of the attempt at reunion with Rome was the accession of the small Catholic Bulgarian Rite.

### RUMANIAN CATHOLICS.

The majority of Rumanians belong to the Orthodox Church, but a number are Catholics. Their Rite is akin to the Ruthenian, but the liturgical language is vernacular Rumanian and the church music is quite different. Next to the Ruthenians, the Catholic Rumanians, of whom there are 1,500,000, are the largest body of Eastern Catholics. They have been Catholics since 1700, a date which they reckon as of first importance in their historical calendar. They reside chiefly in Transylvania and by the Treaty of Versailles they and about an equal number of their Latin coreligionists became subjects of the Kingdom of Rumania. Notwithstanding the provisions of the treaty guaranteeing to minorities the free exercise of religion and equality before the law, Catholics of both rites, but particularly of the Latin, are being subjected to bitter persecution at the hands of the Rumanian authorities, who are also endeavouring to sow dissensions between the two rites. \*

The guarantees are proving of as little value in Rumania as in Serbia, where Catholics are being similarly persecuted.

A certain number of Catholic Rumanians are to be found in Canada, but as they have no priests of their own, they usually attend Ruthenian churches. There

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\* America, 1923, p. 293.

are a considerable number of them and a few priests in the United States.

### THE RUTHENIANS.

The Ruthenian is the last of the seven Greek or Byzantine Uniate bodies and is the largest of the Eastern Catholic rites. They number about 4,500,000, chiefly in Galicia (West Ukraine), formerly a province of Austria, but now under the dominion of Poland. They were converted from Paganism in 988, under their King, St. Vladimir, and adopted the Greek Rite, at a time when Constantinople was still united to Rome. Notwithstanding the Great Schism, in 1053, when Constantinople fell away, they remained Catholic for another hundred years, but became schismatic about the middle of the twelfth century. In 1595 their whole Church, with the Metropolitan of Kief at its head, again became Catholic, with the exception of two dioceses—Lemberg and Przemyśl, which remained in schism until 1720. As portions of the Ukraine were from time to time annexed to Russia, the people were forced into the Russian Church, but in Galicia, whence the great bulk of those now in Canada came, they all remained Catholic. It is of these Catholic Ruthenians or Ukrainians that I propose to speak. My remarks are not intended to apply to persons of Ukrainian nationality who belong to the Orthodox Church.

The Ruthenians are of much greater interest to Canadians than any other of the Eastern Catholic bodies, because they are immensely more numerous in Canada than all others taken together. There are about 300,000 in Canada. The great majority are settled on farms in Alberta, Saskatchewan and Manitoba, but some are distributed throughout the other provinces. About 10,000 live in Ontario. Ruthenian churches are to be found in most Canadian cities and in many of the towns. The Ruthenians have their own bishop, His Lordship Bishop Budka, who resides at Winnipeg. They are by nationality Ukrainians, and prefer that name. "Ruthenian"

refers more particularly to their Rite. They are sometimes (quite incorrectly) called Galicians, because of their original domicile. The liturgy is that of St. John Chrysostom, as it was translated into Slavonic in the ninth century, by Saints Cyril and Methodius, the apostles of the Slavs.

**Position of the Ruthenians.** Every Catholic should make a point of thoroughly understanding the position of the Ruthenians. For the purpose of emphasizing this very important matter, let me repeat that they are Catholics precisely as we are, though of a different rite. They are, therefore, our fellow Catholics. Their churches are Catholic churches, just as much as ours are. The Blessed Sacrament is there, just as it is in other Catholic churches. And this, of course, is also true of the churches of the Melchites, of the Maronites, and of every other Eastern Catholic body.

**Protestant Propaganda.** Various Protestant bodies are making great efforts to separate the Ruthenians from the Catholic Church. I am assured that some of them go so far as to hold services so conducted in ceremony, in music and in vestments, as to simulate the Mass and Vespers of the Ruthenian Rite. It is difficult to imagine how those responsible can justify the resort to such methods. Another means employed is literary propaganda. Bishop Budka publishes a paper, printed in the Ukrainian language, which he considers indispensable to enable him to keep in touch with his scattered flock. He has great difficulty in financing it and it is often, through lack of funds, on the verge of suspending publication. But certain Protestant bodies and the Socialists, among them, publish no less than seven papers in the Ukrainian language, all hostile to the Catholic Church. Some of these have few, if any, paid subscribers, and are distributed free and circulated very widely, as are also great quantities of anti-Catholic books and pamphlets, in Ukrainian, including such vile and lying works as *Maria Monk* and *Barbara Ubryek*. The Ukrainians

are fond of reading, have few books in their own language and are quite unaccustomed to anti-Catholic propaganda, so that the literature is having its effect. To meet this wholesale free distribution of hostile literature, the Catholics are doing little or nothing. Bishop Budka's paper has received a certain amount of help from various sources, but never to an extent sufficient to permit of its free distribution. Beyond that, no real attempt has been made to deal with the situation. Quite lately, the Redemptorist Fathers have organized, at Yorkton, a Ukrainian Catholic Truth Society and established a printing press, and much may be hoped from this, but no credit is due to Canadian Catholics. The necessary funds were obtained in Belgium.

In addition to the activities just referred to, large sums are being spent by the various Protestant bodies, in the erection and maintenance among the Ukrainians of churches, schools, community halls, hospitals and children's homes. The providing of such institutions is a great philanthropic work and the hospitals, in particular, do a vast amount of material good, for which those responsible are entitled to full credit. But, when they are erected and maintained by Protestant churches for the benefit of Catholics, one may be pardoned for suspecting an ulterior motive. It appears from their published reports, that in 1921, the last year for which figures are available, the Presbyterians expended over ninety-four thousand dollars and the Methodists about thirty thousand, on work among the Ukrainians, to mention only two of the denominations engaged. The Presbyterians have been carrying on operations for the past twenty years. The Methodists entered the field more recently. The Presbyterians have established seven hospitals and the Methodists three, at an approximate aggregate cost of \$149,000 in the case of the former and \$110,000 in that of the latter. Last year, in eight of these hospitals, (excluding two recently erected, for which there are no figures available), 4,364 patients were treated.



Here again the Catholics are hopelessly behind. For some years past, the Catholic Church Extension Society has been making very great efforts to obtain funds to enable it to meet the Protestant propaganda, but the results have been most discouraging. In 1921 all that the Society was able to expend was \$22,000, or about one-sixth of the combined expenditure of two of the Protestant bodies. This money was devoted chiefly to the erection of churches. No hospitals have been built. Two or three years ago an attempt to raise \$20,000 to erect a Catholic hospital, at an important strategic point in a Ukrainian district, failed signally.

Bishop Budka's greatest need is more priests. For his 300,000 people, scattered over the country from coast to coast, he has only forty. There are difficulties in the way of obtaining men from Europe and it is, moreover, desirable that future priests should, as far as possible, be native Canadians. In order to solve this difficulty, the Redemptorists of the Ruthenian Rite have lately established at Yorkton, with funds collected chiefly in Belgium, a juniorate and novitiate for those intending to enter their Order; and a distinctively Ukrainian congregation, the Basilian Fathers, with funds collected locally, have established similar institutions for their Order, at Mundare, Alberta. But, although these mark a splendid advance, they do not provide for the training of a secular priesthood, or for higher Catholic education for laymen. The Ukrainians ardently desire education and the Protestants are educating numbers of them free, in non-Catholic institutions. In order to meet these needs, the Catholic Church Extension Society established, about five years ago, at Yorkton, at an initial cost of \$150,000, St. Joseph's Ukrainian Greek Catholic Diocesan College, and this is now actually in operation, in charge of the Christian Brothers, who are giving their services gratis. The bulk of the money was secured on a loan, over \$100,000 of which is still unpaid. It is expected that the insti-

tution will eventually be self-supporting, but in the four years since it was opened, it has accumulated a debt of \$11,000. A personal appeal which the Society recently made to sixty reputedly wealthy Catholics, to assist in paying off this debt, met with no response.\* Similar colleges are urgently needed for Manitoba and Alberta, but there is no present prospect of the Society's being able to secure the necessary funds. It might be thought that the Ukrainians were sufficiently numerous to support their own institutions. They are, however, poor and scattered, and ecclesiastically disorganized, and coming as they do from a country where churches, hospitals and schools were supported by the State, they are unaccustomed to providing for them out of funds of their own.

**Results of Propaganda.** I gather from their published reports that the efforts of the Protestants to make converts of the Ukrainians have not been meeting with unqualified success, in so far as making real Protestants of them is concerned. I learn from other sources that, although there are many Ukrainian Protestant clergymen (men who were taken as boys and educated for the ministry), they have extremely few followers. There is not, I am assured, in all Canada, one single congregation of Protestant Ukrainians large enough to support a pastor. Nevertheless, these efforts are undoubtedly resulting in enormous losses to the Catholic Church. A considerable number of those who have fallen away have become Orthodox, but the great majority do not belong to any religious denomination. Such being the case, I would urge our Protestant friends who are engaged in this work, to consider whether they are acting wisely in seeking to destroy the faith of these people in the Catholic Religion. It may be questioned whether it is ever practicable to make good Protestants out of Catholics. Experience shows that while their Catholic faith may be destroyed, an-

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\* The exact amount received was \$25.00.

other belief cannot usually be substituted for it. The result usually is that they become indifferent to religion, if not actually atheistic. This is certainly so in the case of the Ukrainians. Moreover, the best guarantee against the spread of Bolshevism among them is the preservation of their traditional belief.

In endeavouring to Protestantize the Ukrainians, the Protestant churches are, however, acting strictly within their rights, and in so far as they confine themselves to fair methods, they are not open to legitimate criticism. On the contrary, they show that they have the courage of their convictions, and the way in which they are sparing neither time nor money on a work which they consider (however mistakenly, as we must think) to be a worthy one, cannot but excite our admiration. But what must be thought of the Catholics of Canada who, holding the beliefs that they do, are making so little effort to meet this propaganda. Are they content to let the battle go by default? If the Ukrainians could be tided over the transition period and Canadianized under Catholic auspices, the battle would be won. But already there has been an enormous loss. The Protestant campaign, aided by the unsettling effect of transplanting in a new environment and by the scarcity of priests, has already, it is said, caused the loss of one fifth of their number. They are naturally a devout people and are sincerely attached to their religion. But they need help if the coming generations of them are to be preserved in the faith. They are industrious and thrifty and have large families. It is said that their birth-rate stands to the birth-rate of English-speaking Canadians in the ratio of four to one.\* The French-Canadians, whom in that regard they resemble, have grown in a century and a half from 75,000 to 3,400,000. At the same rate there will, in another century and a half, be a Ruthenian population of 13,600,000. Will these Cana-

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\* Annual Report of the Missionary Society of the Methodist Church, 1922, P.X.

dians of the future be Catholics? If they are not, we Canadian Catholics of to-day will be chiefly to blame. How can we justify ourselves when we are called to our last account?

**Unwise Suggestions.** Some suggest that the best way to deal with the situation would be to abolish the Ruthenian bishopric and place the Ruthenians under the Latin Bishops. It is difficult to imagine what good it is thought would result from following this course. On the other hand, apart from the injustice involved, no more certain means could be devised of assisting those who are trying to rob the Ruthenians of their faith. Others go further and say that the Ruthenians should adopt the Latin Rite. The impossibility of carrying out this suggestion must be apparent from a perusal of this paper. Assuredly, if they are to be saved to the Catholic Church, it can only be through their own Rite. Incredible as it may seem, there are Catholics who say that the Ruthenians are "not worth saving." Perhaps such people are not worth answering. Or an all-sufficient answer would be that the Ruthenians have immortal souls. Moreover, no one who has come into sympathetic contact with them or who has had experience of the intelligence and industry displayed by the children in the schools will endorse so foolish and unjust a statement. But apart from that, why shut our eyes to obvious facts? The Ruthenians are here to stay and they constitute an element in our population the importance of which will be constantly increasing. Are they to be our friends or our enemies? That is the question that demands an answer, and any consideration as to whether or not they are "worth saving" is quite beside the mark.

There is another important consideration. There are about 30,000,000 or 35,000,000 Ukrainians in Russia, whose ancestors were once Catholics, but were forced into the State Church by the Russian Government. They dislike that Church and, were conditions more

settled, would be ripe for conversion to Catholicity. Our treatment of the Canadian Ukrainians cannot but exert an important influence on the attitude of all these millions of their fellow-countrymen towards the Catholic Church.

**Latin and Ruthenian.** Owing to the fact that they have for centuries been held in political subjection by the Latin Poles, the Ruthenians are inclined to distrust all Latin Catholics. To many of them, every Latin Catholic is a Pole, one of their hereditary enemies. Moreover, they are in constant fear of being Latinized. On the other hand, because of differences in rite imperfectly understood, Canadian Catholics are apt to look askance at Catholic Ruthenians. There is no real basis on either side for these feelings, but with such a beginning a dangerous cleavage might easily develop. Every Catholic of either rite must feel it his bounden duty to do all in his power to prevent any such calamity, so disastrous to the cause of religion. Let us meet each other much more than half way and make the very most of our common Catholicity. Let us Latins, in particular, who are so much more numerous, and so much better off, do all that we can to assist Bishop Budka and his people and thus deserve and win their respect and regard.

### **CHARACTERISTICS OF EASTERN CATHOLIC RITES.**

**In General.** It need scarcely be repeated that, in matters of faith, Catholics of Eastern rites are identical with all other Catholics. But in many things they differ, both from each other and from us, in liturgy, liturgical language, music, vestments, clerical dress, customs and canon law. Eastern rites, however, though they differ materially from each other, have common characteristics in which they differ from the Latin. Some of these common characteristics, as well as some of their differences one from another, will now be re-

ferred to. No adequate treatment of so vast a subject can, of course, be expected in a work of this character. Brief references to some of the more striking characteristics may, however, prove interesting.

**Church Buildings.**—The interior, and even the exterior, of an Eastern church, usually presents quite a different appearance from those with which we are familiar. Byzantine churches (which of course include Ruthenian) are usually surmounted by bulbous domes, either one alone, typifying Our Lord, or three of equal size, for the Trinity, or one large and two small, representing God and the old and new law. Where practicable, an Eastern church is always so located that the altar will be at the easterly end of the building. In Byzantine and Armenian churches the altar is so constructed as to permit the clergy to pass entirely around it. On the "gospel" side of a Byzantine church, either against the wall of the sanctuary or, more commonly, within the vestry, there is a small altar, at which the proskomide, or first part of the Mass, is said. The sanctuary is divided from the rest of the building by the iconostasion, or picture screen, which is in the place of the chancel rail of a Latin church and high enough to hide the altar completely. It is adorned with numerous holy pictures and hence its name. These must always include one of Our Lord (on the epistle side) and one of Our Lady (on the gospel side). The screen has three doors, the royal in the centre, the northern and the southern, which are closed at certain periods of the Mass. Coptic, Abyssinian and Syriac churches have usually altar screens somewhat similar to the Byzantine, but varying in detail. The Coptic, for instance, has no pictures. Among the Chaldeans the screen becomes a wall of solid masonry. The Armenians use, instead, a curtain, which is drawn so as to hide the altar, at certain periods of the Mass. Few, if any, of the Eastern Catholic churches in the United States, and none in Canada, are furnished with altar screens, because, it is said, of their great cost. In a

Ruthenian church there is always, in front of the altar rail, a small table, covered with a white linen cloth, on which stand a crucifix, two candles and the ikons of Our Lord and Our Lady. It is called an analogion and the sacraments of baptism and marriage are administered there. It is a common custom, before Mass as well as at other times, for the faithful to advance to this table, make the sign of the cross three times, bow (Easterners seldom genuflect) and kiss the ikons. While Eastern churches are adorned with numerous holy pictures, mosaics and frescoes, round statues are not used; but this rule is not always adhered to in America.

In all Eastern Catholic churches, excepting those of the Italo-Greeks, the women sit apart from the men, either on one side of the church, or in a gallery, or elsewhere, their portion being often screened off from the rest of the church. Sometimes they enter and leave the church by a separate door. This custom is dying out in the United States and Canada, though it still prevails in districts predominantly Ukrainian.

**Vestments.**—Space will not permit of a detailed description of Eastern church vestments, which vary more or less in the different rites. In the Greek Catholic rites, the ends of the stole are joined together, leaving an opening for the head, the girdle is a band or belt and in place of the maniple, large cuffs are worn on both wrists. The chausable is long and flowing at the sides and back, but almost entirely cut away in front. The Chaldeans use at Mass a girdled alb, a stole and a sort of linen cope. Coptic and Abyssinian vestments may be of any colour and of almost any material. They are, in general, modified forms of the Byzantine, but include an amice, a garment never used by Byzantines. The Syriac and Malabar vestments resemble the Coptic more or less. An Armenian priest wears at Mass a large cope and a cloth about his neck, which stands up and forms a high

collar. The colours of Eastern vestments have no liturgical significance and do not vary with the day or the season.

Catholic Armenian, Chaldean, Syriac, Uniate Malabar and Maronite bishops make use of the Latin mitre and crozier. Bishops of other rites use, instead, a crown, surmounted by a small cross and a pastoral staff, ending in two entwined serpents, with a cross between them. A Maronite bishop, in addition to the crozier, uses on certain occasions, a staff, but surmounted by a triple cross, instead of by the serpents. A Greek Catholic bishop, in giving the episcopal blessing, uses two sets of candles, one in his right hand consisting of three candles, representing the Trinity, and the other in his left, consisting of two candles representing the two natures of Our Lord. An Armenian priest, when saying Mass, wears as a headdress, a modified Byzantine episcopal crown, and carries a small staff, resembling that of a Greek Catholic bishop. All Eastern bishops carry a small hand crucifix, with which to bless the people, and an Armenian priest, when saying Mass, does the same.

**An Eastern Mass.\***—Should you attend Mass in one of these Eastern Catholic churches, you will find it to be, in externals, very different from the Mass with which you are familiar. The language is in each case different; the music is entirely different and the ceremonies are very different. For instance, in the Ruthenian and Melchite Mass, there are frequent litanies, which are not in the Latin Mass. The elevation, in an Eastern Mass, is not after the consecration of each Species, as with us, but of both Species together, after the second consecration. Just before the priest's communion, the celebrant turns towards the people and blesses them with the elevated chalice. Before the communion of the faithful, the priest turns again, and with the uplifted chalice, calls the people to *communion*.

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\* The term used by Eastern Christians, both Catholic and Schismatic, is "Holy Liturgy." The word "Mass" is not used.



Finally, after the communion of the faithful, and before consuming what remains of the Sacred Species, the priest again blesses the people with the uplifted chalice. In the Armenian and Maronite rites, the priest, in blessing the people, elevates both the Host and the chalice at the same time, holding one in either hand. In the other rites, he elevates only the chalice, which, however, contains both of the Sacred Species. The Copts use at Mass a square wooden box, called an *arc*, which just holds the chalice and in which the chalice stands at the consecration. It differs in this latter respect from the "*arc of the covenant*" used by the Abyssinians,\* which is never opened.

Notwithstanding these marked differences of unessentials, however, the Ruthenian, Melchite, or other Eastern Catholic Mass and the Mass as celebrated in our Latin churches, are essentially the same. Moreover, the differences appear to be greater than they really are. The epistle, the gospel, the offertory, the preface, the consecration, the elevation and the communion are all there. I need hardly say that every Catholic is entitled to attend Mass according to the Ruthenian, or to any other Catholic rite, and by hearing such a Mass on Sunday, he complies with his obligation. Not only so, but every Catholic, when prompted by motives of devotion, is allowed to receive Holy Communion in a church of any Catholic rite other than his own, even though by so doing a Latin Catholic, for instance, should receive the Sacred Host entinctured in the Chalice and in that way should receive in both kinds.†

With two exceptions, Eastern Christians, both Catholic and schismatic, use leavened bread for the Holy Sacrifice. The two exceptions are the Armenians and the Maronites, who use the unleavened wafer of the Latins. In all but two of the rites who use leavened

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\* Ante, p. 14.

† Code of Canon Law, Canon 866.

bread, the laity receive the Sacred Host (from a small forked spoon) after it has been entinctured in the chalice and in that way receive in both kinds, but in no Eastern rite, whether Catholic or schismatic, do the laity receive the Wine directly, as do Protestants. In the Chaldean and Syriac rites, though leavened bread is used, the laity receive it without having been entinctured, and therefore, receive in one kind only. Reservation is practised in all the Catholic rites. In some of those in which unleavened bread is used, the Host intended to be reserved is first entinctured and then removed to another chalice or ciborium, where it soon becomes dry. In others, including the Ruthenian, the Host intended for reservation is not entinctured. In many rites it is reserved in a gold or silver box, sometimes in the shape of a dove, covered with silk and suspended from the altar canopy, in accordance with a very ancient custom, once general in the West. In no rite is the Consecrated Wine reserved.

The most noticeable characteristics of the Greek Catholic Mass are the litanies, already referred to, the "little entry" or procession from the vestry to the altar with the book, which immediately precedes the reading of the gospel, and the "grand entry" or similar procession with the bread and wine, which immediately precedes the offertory. In both instances the procession leaves the sanctuary by the north door and returns to it by the royal door. In certain liturgies the anaphora, or Mass of the Faithful (corresponding to our canon) is variable. In the Syriac there are seven forms, in the Malabar six, and in the Coptic three. In the Maronite there are eight, the first of which, and that most often used, is the canon of the Latin Mass, translated into Syriac. In Eastern churches two collections are usually taken up at Mass. One is for the church and the other is for the poor.

**Music.**—As a general rule, Eastern Christians, whether Catholic or schismatic, never permit organs or other musical instruments in their churches. The only

exceptions are the Catholic Armenians, who usually use organs, just as we do, and the Copts and Abyssinians, both Catholic and schismatic, as well as some of the Maronites, who use bells and cymbals as an accompaniment to their chant, with the strangest effect. The music of the chant varies greatly in the different rites. Even two rites whose liturgies are so closely akin as the Ruthenian and Melchite, are quite unrelated musically.\* Congregational singing is, moreover, the usual custom among the Ruthenians, but not among the Melchites.

**Baptism and Confirmation.**—In all of the Eastern rites, excepting the Armenian and the Maronite, baptism is administered by immersion, the child being first anointed all over with oil and then dipped into the water. The Ruthenians immerse only once. Most of the others do so three times. In the Armenian Rite, the child is held in a standing position in the water of the fount, facing the east, and the priest pours water over its head three times. The Maronites baptize as Latins do. The words used vary in the different rites, but are in each case similar in effect to those of the Latin Rite. In some of the rites, notably the Chaldean, the Syriac, the Coptic and the Armenian, the attendant ceremonies are very long and are more or less analogous to the liturgy of the Mass, the actual baptism taking the place of the communion. In all Eastern rites, excepting the Italo-Greek and the Maronite, the sacrament of confirmation is administered by the priest, immediately after baptism. In the two excepted rites, it is administered by a bishop at a later period, as with us.

**The Sign of the Cross.**—The Greek Catholics, in common with the Orthodox, when making the sign of the cross, hold the thumb and first two fingers together, symbolizing the Trinity, and go from right to left. The third and fourth fingers, which are pressed against

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\* Ruthenian Church music is extremely beautiful.

the palm of the hand, are sometimes said to symbolize the two natures of Christ. This is the earlier mode of making the sign of the cross and was once general in the West. The Maronites and Armenians follow the Latin method. A priest, when blessing the people, goes from left to right and holds his thumb and first finger crossed and his other three fingers upright, thus forming the letters I.X., the initials in Greek of "Jesus Christ."

**The Calendar.**—Certain Eastern Catholic rites, such as the Ruthenian and Rumanian, still use the Julian calendar (as do all the schismatics, excepting the Church of Greece, which has very recently changed), and are, therefore, thirteen days behind us. The greater number of the Catholic rites, however, use the Gregorian, as we do. In all the Greek Catholic rites (excepting the Italo-Greek) the ecclesiastical year begins on the first of September. And the Sundays are named in allusion to the gospel of the day, as, for instance, "Sunday of Thomas," "Sunday of the Samaritan Woman," "Sunday of the Paralytic," etc. The Coptic year also begins on the first of September. The Syriac begins on the first of October and the Chaldean and Armenian on the first of December. In the Armenian calendar, the Sundays are numbered from the principal feasts, as with us, but the feasts from which they are numbered are not in all cases the same, as ours. These are Epiphany, Easter, Pentecost, Transfiguration, Assumption and Holy Cross. Armenian feast days are fixed, not by the day of the month, but by a day of a week after a certain Sunday, dependent on Easter, which greatly simplifies the calendar. Some of our great feasts, such as All Saints and All Souls, are not kept in the East on the same day as with us. The Greek Catholic and some of the other rites, have several days on which they commemorate the souls of the faithful departed. The Abyssinians celebrate certain feasts, such as Our Lord's nativity, Our Lady, St. Michael, etc., once every month. The calendars of the

Italo-Greeks and of the Maronites, are identical with our own.

**Fasting and Abstinence.**—The rules relating to fasting and abstinence are very much more exacting in the East than they are in the West. The rules differ in the different rites, but, speaking generally, all Wednesdays and Fridays throughout the year are days of abstinence and in addition to Lent, there are other long periods of fasting. Moreover, abstinence usually means abstaining from milk and eggs as well as meat, and fasting entails taking nothing whatever to eat or drink (not even water) until noon, or at certain seasons until three p.m. Smoking, too, is usually prohibited as a breaking of the fast. Even the Ruthenians and the Italo-Greeks, though living among Latins, follow the Eastern rules. With the Armenians, the rules reach the height of their rigor. During the year, fast days with them, number 160, and days of abstinence 117, a total of 277 out of the 365 days, whereas we have only 50 fast days and 42 abstinence days, or a total of 92.

In Canada and the United States, members of Eastern Catholic rites are permitted to follow the rules in force locally for their Latin fellow-Catholics. These seem very mild to them. A Melchite priest tells me that when he explains to any of his people, for the first time, the Canadian regulations governing fasting, they usually laugh and ask whether the Latins really call that fasting. Many of them, moreover, cannot bring themselves to accept so mild a rule and continue to observe in this country the rigorous discipline to which they were accustomed in their own land.

**Devotional Practices.**—There are many devotional practices common with us which, however much they seem to have become an integral part of our religion and however valuable they have proved as aids to devotion, are, nevertheless, strictly speaking, local and unessential. Included among these are benediction, the

forty hours, the first Fridays, the scapular, the rosary and the stations of the cross. These are all Western and while none of them is very ancient in origin, some are quite modern. The extent to which they are in use among Eastern Catholics varies in the different rites. All of them have been adopted by the Catholic Armenians, the Maronites and the Italo-Greeks. Benediction is in use in all of the other rites as well, but the Latin ritual has not been slavishly followed in any of them. Each rite, including the three above named, has devised one of its own. The stations of the cross are not used by the Ruthenians, but are in general use in the Chaldean and the Syriac rites, and, to a limited extent, in the Melchite. The use of the rosary is also general in the Chaldean and the Syriac rites, but not in the Melchite or the Ruthenian. The Malabar Catholics make great use of the rosary and the scapular. The East is very conservative. But it is in no way inferior to the West in devotion to the Blessed Virgin; and the recitation of the "little office," or of what corresponds to it in the liturgies of the respective rites, is everywhere a popular devotion. So with the honour paid to the saints, we can teach them nothing. But each rite has its own calendar of saints, differing more or less from the others and from ours.

**Celibacy of the Clergy.**—The most notable of the characteristics common to Eastern Catholic rites and the one in which they differ most widely from the Latin, is their rule as to the celibacy of the clergy. In all of the Eastern rites, with the sole exception of the Catholic Armenian, a married man may be ordained a priest and still continue to live with his wife, but no priest of any rite may marry after ordination. There is a saying in the East that a priest's wife is the most precious of possessions, for if she dies she can never be replaced. The proportion of married priests, however, varies greatly in the different rites. For instance, in the Ruthenian, they constitute (in Europe) about

ninety-nine per cent of the secular clergy, while in the Catholic Coptic they form about one-quarter, in the Melchite they are very few and are decreasing and in the Catholic Armenian, since 1869, all priests must be celibate. Bishops must always be celibate and are usually drawn from the monastic clergy, who are, of course, celibate. These rules as to celibacy (apart from that of the Catholic Armenians) are the same in the corresponding schismatic churches, and have been in force from the earliest times. The Pope has power to change the canon law of any Catholic rite and a rule has been made that no married priest may come to Canada and that no married man may be ordained here. Accordingly, there are no married Catholic priests of any rite in Canada. This rule is a most necessary one. Married Catholic priests would not be understood in Canada and their being here would be certain to cause grave scandal.

**Education of Clergy.**—Lack of education among the clergy is the chief defect in the schismatic churches of the East. No such defect can be attributed to Eastern Catholics. Their priests have the enormous advantage of training in colleges admirably equipped and directed by excellent Western masters. They follow the same systematic course of theology as our Latin priests do. Many are educated at Rome, where they enjoy the additional advantages of meeting priests of every rite. As a consequence, a large number of men eminent for learning are found among the Eastern Catholic clergy. The Syriac Patriarch, for instance, is an erudite scholar, and the clergy of some of the other rites include writers of international repute. There are religious orders, both of men and of women, in all the Eastern Catholic rites, just as there are with us.

**Ecclesiastical Government.**—As already stated, many Eastern Catholic rites are under their own patriarchs. Others, including the Ruthenian and Rumanian, nu-

merically the two largest, have no patriarchs. In these latter, the individual archbishops and bishops bear the same relation to the Holy See as do archbishops and bishops of the Latin Rite. The laity and clergy are under the jurisdiction of the bishops of their own rite, wherever there are such bishops. For instance, no Ruthenian priest in Canada is subject in any way to the Latin bishop in whose diocese he resides. All are under His Lordship Bishop Budka, who is Ruthenian Bishop for all Canada. But the Melchite and Maronite priests are subject to the Latin bishops, there being no bishops of those rites in Canada. Bishops of their respective rites, however, visit them from time to time, to see that all the special requirements of the rite are being properly carried out.

In the East, several Catholic bishops of different rites have often their sees in the same place. For instance, there are three Catholic Archbishops in Lemberg—a Latin, a Ruthenian and an Armenian. In Damascus there are two Archbishops,—a Melchite and a Syriac—and one bishop, a Maronite; and in Bagdad there are two Archbishops—a Latin and a Syriac—and two bishops—an Armenian and a Chaldean. An Apostolic Delegate, residing in Bagdad, has jurisdiction over all rites in Mesopotamia and another has similar jurisdiction in Syria. All Eastern Catholics are under the care of a Roman Congregation, called the Sacred Congregation of Oriental Rites, of which the Pope himself is President.\*

**Superiority to Schismatics.**—As illustrating the superiority of Eastern Catholics over their schismatic neighbours, let me quote the testimony of Mr. H. N. Brailsford, an English Protestant and a well-known writer and publicist. In his book on Macedonia,† speaking of the change that has taken place among the Bulgarian Catholics in the half century that has elapsed

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\* Code of Canon Law, Canon 257.

† Macedonia, p. 73.



since they separated from the Orthodox Church, he says: "The priests are educated and transformed; worship is rendered reverent and the children are trained up in a conception of religion which has nothing at all in common with that of the genuine Eastern Church." This might be said with equal truth of any of the other Eastern Catholic rites.

### CHANGING ONE'S RITE.

The rule of the Catholic Church strictly forbids anyone leaving his rite (using the word in its wider as well as in its narrower sense) without good reason, and special permission from Rome.\* As a consequence, not only is a Ruthenian or a Melchite, for example, precluded from becoming a Latin, but if a schismatic Copt desires to become a member of the Catholic Church, he cannot adopt the Latin or Melchite Rite, but must continue in the Coptic Rite as a Catholic Copt. In view of the tenacity with which an Eastern Christian holds to his rite, such a rule is scarcely necessary, and indeed the object of it is to emphasize the fact that Rome, far from desiring to Latinize, is prepared to do everything possible to preserve these ancient rites.

For the same reason, priests are strictly forbidden to attempt to induce anyone to change his rite.† This policy is not only just, but highly advisable. Any other would prove disastrous to the interests of religion in the East. You may make the East Catholic. You will never make it Latin.

Each one belongs to the rite in which he was baptized unless by mistake or owing to the difficulty of securing the services of a priest of his own rite, he has been baptized in a rite not his own.‡

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\* Code of Canon Law, Canon 98 (3).

† Ibid 98 (2).

‡ Ibid 98 (1).

## IMPORTANCE OF CORRECT INFORMATION.

The reader will realize from what has been said, how important it is for Canadian Catholics, and particularly for Catholic social workers, to become familiar with the designations and characteristics of the various groups of Eastern Catholics, which immigration has lately brought into our midst. With the Ruthenians and the Rumanians maintaining that they are "Greek Catholics," but "not Roman Catholics"; the Melchites, Italo-Greeks and others also calling themselves "Greek Catholics" and the Maronites even saying that they are "not Catholics," full information is essential in order that we may recognize our own. The touchstone is the word "Catholic." With the sole exception of the Maronites (who call themselves simply "Maronites," but who are all Catholics), every spiritual subject of the Pope (and no others), will answer to that name. In the East the term "Catholic" is universally and upon all occasions conceded to those of our Faith. In Canada, the impression is sought to be created that, as applied to Eastern Christians, the terms "Catholic" and, in particular, "Greek Catholic," are ambiguous. This is contrary to the fact. Every Easterner who calls himself a "Catholic" or a "Greek Catholic," is one of us. No doubt in theory the Orthodox Church claims to be catholic, just as we claim that our faith is orthodox, but in practice, they concede the former name to us, as we do the latter to them. All "Greek Catholics," then, though they may say that they are "not Roman Catholics," should be classed as "Roman Catholics" under Canadian statutes, such as Separate School Acts, Children's Protection Acts and the Juvenile Delinquents Act. The correctness of this statement has recently been affirmed in a case involving the assessment of Ruthenians for Roman Catholic separate schools. See *Pander v. Town of Melville*, reported in 1922 *Western Weekly Reporter*, Vol. 3, p. 53.

### POSITION OF EASTERN RITES.

It is often said that Eastern Catholics are "allowed to retain their peculiarities, on condition that they submit to Rome." This statement is quite incorrect. It is not a case of "allowing." They have exactly the same right to their "peculiarities" as we have to ours. As Dr. Adrian Fortescue says:

"The Uniates are not an exception. The idea is as absurd as if they thought us queer and not quite Catholic folk, because we say our prayers in Latin. Does anyone think St. Athanasius, St. Basil, St. John Chrysostom, only semi-Catholics, or people whose position needs apology? The Uniates are the children, the legitimate successors, of those great men. Their pedigree takes them back to the most brilliant names and the most flourishing elements in the Church." \*

Numerically, Eastern Catholics form but a small portion of the Catholic Church. Out of three hundred and fifteen million Catholics, they number less than eight million. But they have an importance entirely out of proportion to their numbers. They are a link with the great Eastern patriarchates of the Catholic Church, which, before the Mohammedan deluge, flourished so exceedingly and gave such great saints and scholars to the Church. It must never be forgotten that the first eight General Councils of the Church met in the East, were chiefly composed of Eastern Catholics and recorded their decrees in Greek. It may, therefore, be said that for the first ten centuries, or until the Great Schism, the Church developed largely in an Eastern atmosphere, though owing to that calamitous event, her subsequent development has been almost exclusively Western. The Eastern Catholics of to-day represent in the Church that great Catholic East, to

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\* Dublin Review, 1921, p. 206.

which her early development was so largely due. Without them she might seem open to the charge that she was merely Western and not universal.

The rites of these Eastern Catholics are in no way inferior to ours. They are on exactly the same level. The Latin Rite has no superior position in principle, though it has a practical superiority, arising from its vastly greater number of followers and the fact that the Pope is of that Rite. Catholics who belong to Eastern rites have, therefore, nothing to be ashamed of on that ground. Even for their rule permitting a married clergy, so repugnant to our ideas, they owe us no apology. We may think our rule of an exclusively celibate clergy incomparably better. We are entitled to our opinion. But not only has their rule been authorized by the Church, but it has been the universal rule among Eastern Christians since the very beginning of Christianity.

### CONCLUSION.

On the feast of Corpus Christi, in 1919, the first year after the Armistice, a stately and solemn procession, resplendent with flags and banners of religious societies, and with church vestments of many colours and designs, and heralded from afar by the music of countless voices, entoning the chants and hymns of divers liturgies, wended its way through the principal streets of the City of Bagdad. It was led by a man from Bangalore, carrying the crucifix. In it were acolytes in red cassocks and capes, sweet, dark-eyed children, some of them in first communion costume, girls dressed to represent saintly characters, Children of Mary and members of numerous other religious societies, and older women in flowing garments of all the most delicate shades, colour blending with colour in one harmonious whole. Then came the men; great crowds of civilians, followed by rank upon rank of soldiers, black, brown and white, walking four abreast,

and by officers of all grades, including representatives of the service of France. Last, and yet first, was the Blessed Sacrament, the centre of all Catholic worship, evoking the enthusiastic devotion of Catholics of many rites and of many tongues and from many lands, but all united in honouring the Son of God made man. The canopy was carried by relays of British officers, while lancers with drawn swords, formed a guard of honour. The monstrance was in the hands of the Patriarch of the Chaldeans, the highest in rank of the ecclesiastics present, and in the procession were to be found clergy and laity of at least six rites, the Latin, the Chaldean, the Syriac, the Catholic Armenian, the Maronite and the Melchite. Notwithstanding some previous misgivings on the part of the authorities, there was no indication of hostility from any quarter. On the contrary, the procession was viewed with respectful and even sympathetic attention, not only by Christians of other creeds, but also by great numbers of Moslems, representatives of the dominant religion of Mesopotamia. It was the first public Corpus Christi procession which had ever been held in Bagdad. Under the Parthians, the Persians, the Arabs and the Turks its successive masters, in the eighteen or nineteen centuries during which it had had Christian inhabitants, such a public demonstration of Catholic piety would never have been possible, until the British Army came, bringing with it the British principle of full religious liberty to all, and bringing also in its ranks, to add to the numbers already there, devout Catholics, drawn not alone from the British Isles, but from India and the dominions as well. For two hours the procession proceeded along the highways of the great Mohammedan city, and was then brought to a close at the Church of the Chaldeans, where it was followed by Benediction of the Most Blessed Sacrament, the Pentecostal congregation singing hymns in Latin, in Arabic, in Syriac, in English and in French. Then the aged and saintly Patriarch, with visible emotion, spoke to the people in glowing

words, with some of which this paper may be brought to a fitting conclusion:

"Here is a unity which the Catholic Church alone possesses; here are men, women and children of varied nationalities and rites, yet all holding the same faith, endued with the same hope, their hearts aflame with the same love and all united under the leadership of Peter's successor, the Holy Father, their true and universal pastor."\* What a wonderful illustration it all was of the universality and at the same time the unity of the Catholic Church!

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NOTE.

**THE SCHISMATIC CHURCHES OF THE EAST.**

**These Form Four Divisions.**

1. **The Orthodox Eastern Church**, commonly, but incorrectly, called the "Greek Church." It is, next to the Catholic Church, the largest Christian denomination, numbering about 110,000,000. It is made up of a number of independent churches, united in doctrine and in rite, but with various liturgical languages and separate organizations. The Patriarch of Constantinople is the titular head, but has no actual jurisdiction outside of his own local church. There is no central authority with power to settle controversies. The component churches, with their respective territories, are as follows:

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\* The Tablet, 1919, Vol. 2, p. 215.

NAME OF CHURCH	TERRITORY
1. The Patriarchate of Constantinople	European Turkey and Anatolia
2. The Patriarchate of Alexandria	Egypt
3. The Patriarchate of Antioch ....	Syria and Mesopotamia
4. The Patriarchate of Jerusalem.	Palestine
5. The Church of Cyprus.....	Cyprus
6. The Church of Russia .....	Russia
7. The Church of Georgia .....	Georgia
8. The Church of Mount Sinai .....	One Monastery on Mount Sinai
9. The Church of Greece.....	Greece
10. The Church of Bulgaria (in communion with Russia but not with any of the other churches)	Bulgaria
11. The Church of Serbia .....	Serbia
12. The Church of Rumania . . .	Rumania

**2. The Monophysite Church, or Religion.**—Made up of four independent churches, differing in rite and in liturgical language, but united in doctrine and in communion with each other.

NAME OF CHURCH	TERRITORY
1. The Copts.....	Egypt
2. The Abyssinians.....	Abyssinia
3. The Jacobites. ....	Mesopotamia and Syria
4. The Malabar Christians (one section)	Malabar Coast, India

**3. The Gregorian Armenians.**—Western Asia and Eastern Europe.

**4. The Nestorian Church.**—Made up of two divisions, under one Patriarch.

(1) The Nestorians. Mesopotamia and Persia.

(2) The Malabar Christians (one section) Malabar Coast.

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